The Blazing Star:

OR,

A DISCOURSE OF COMETS,

Their Natures and Effects:

In a LETTER from *J. B.* to *T. C.* concerning the late Comet seen on Sunday *December* the 11. 1664. at *Ibbesley* in *Hantshire*, and since at *London* and *Westminster*, and divers other places of this Kingdom.

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THE Blazing Star; OR, A DISCOURSE OF COMETS, THEIR Natures and Effects.

SIR,

YOur Worſhips commands in Sir *I. D.* the Lady *F.* and Mr. *S.* affairs, have been obſerved with that care and exactneſs that becomes him who underſtands little other buſineſs he hath to do in this world, beſide your ſervice, as will appear to your great trouble, in the tedious account of them, ſent your

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your Worſhip by Dr. *P.* as an alleviation whereunto, I thought fit humbly to repreſent to your Worſhip a ſtrange Accident that befel us here of late: The Accident, Sir is this:

Honeſt *I. S.* was going to *N.* Market, about one of the clock the laſt Thurſday morning; and obſerving (as you know he is curious that way above his condition) the ſituation of the Stars in *Taurus*, was ſurprized with a ſudden glaring and light, which obliged him and his companions to alight and view the ſtrange thing more narrowly; but ſo confounded he was with the rude Gang he had got (to whom might be applied the Diſcourſe of the *Duke d'Alva*, who being demanded, whether he had ſeen the laſt *Comet*, ſaid, *He had not for many years been at leiſure to look up ſo high*) that until he had tired them as much with his patience and obſervation, as they had him with their noiſe and impertinence, he could not make any exact judgement of its Figure, Situation, or Aſpect. At laſt having diſmiſſed the people that talked nothing but *Lilly* and *Booker*, and concluded nothing but fears and jealouſies, he went up a little Hill by the way ſide, and lay upon his back neer a quarter of an hour, between two and three of the clock; in which poſture he obſerved a Star, in his apprehenſion about the ſame dimenſion with *Jupiter*, South South-Weſt, dazling out glaring and glimmering Beams (as far as he could then judge) ſome 11 yards long, and ſix broad, declining between 3 and 4 a clock Weſt-ward; ſo as that by the interpoſition of an untoward Cloud he loſt it, and ſo aroſe and followed his Comerades, who within ſix hours after filled the Town with the moſt horrid

horrid apprehensions that mortals could be possessed with; those more knowing reflecting on that in *Cassiopœia*, the old people talking of the Blazing Star 1607. and the Comet 1608. and the subtle Fanaticks improving mens fears and ignorance by a more dreadful story of Prodigies (wherein the meanest of them, as your Worship observed very well at *S. April* 7. are most ready and punctual) insomuch that our Town had amassed together so much strange discourse of such *memorable* things as happened since his Majesties most *memorable* Restauration (a miracle that in my poor opinion might supersede all others) as occasioned Dr. *T.* (for whose Prudence and Learning this place is infinitely obliged to you) to preach last Sunday upon this Text, *There is no new thing under the Sun*; wherein, having premised the story of *Charles* the Great, who looking on the new Star which presaged and preceded his death, was very inquisitive and desirous to know what it portended, *Enigardus* (who writ his History) returneth the words of the Prophet *Jeremy*, Chap. 10. 2. for answer; *Be not dismayed at the Signs of the Heaven, for the Heathen are dismayed at them*: Unto which the wise Emperor replies; *Ne quidem metuere se ejusmodi signa, sed signorum opificem causam*; That he did not indeed fear any signes of that nature, but the Maker or cause of those signes; adding, That it is most certainly true, that second causes are seldom suspended or altered in their motions and actings, but only upon special design, to let the world know that nature and the chain of causes are not independent, but that he is the Soveraign Lord of them, and their being and motions

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are in his hand: yet withal he muſt repeat (he ſaid) thoſe Verſes of *Lucretius*:

Cætera quæ fieri in terris cœloq; tuentur
Mortales pavidis quam pendent mentibus ſæpe
Efficiunt animos humileis formidine divum
Depreſſoſq; premunt ad terram: propterea quod
Ignorantia cauſarum conſerre deorum
Cogit ad imperium res, & concedere regnum &
Quorum operum cauſa nulla ratione videre
Poſſunt; hæc fieri divino numine dicant.

Which I finde thus Engliſhed in a little Book Sir *R. T.* beſtowed on me.

Thoſe Bugbear-Meteors which the timerous eyes
Of pavid mortals wonder at in the skies:
And thoſe unfrequent Progidies that appear
On Earth (while their weak ſouls are fool'd by fear)
Are the ſole charmes that do emaſculate
And cheat mens minds into a belief of fate
And ſome vindictive numen: for becauſe
Men underſtand not natures criptick Laws
Nor her occult efficiency, they flye
(To ſalve their ignorance) to divinity:
And idly reſt in this, whare're befal;
'Twas caus'd by Providence, that diſpoſeth all.

Seconding it with a paſſage, as I remember, of *Plutarchs*, That it is our ignorance only of things, that makes them ſeem to us both prodigious and miraculous;

lous : whereas were the true cauſe known or hunted out, the wonder would quickly abate, and ſeem leſs; and that which before ſeemed monſtrous and miraculous, would become very common, if not contemptible. Which mindes me of a paſſage in *Du Bartas*:

I'll not gainſay but that a knowing man
May give ſome reaſon (if he liſt to ſcan)
Of all that moves under heavens hollow cope.

The honeſt Gentleman (whom I pitie when he throweth away his Learning on a poor Village in your abſence) acknowledging, That God might raiſe Nature (which he ſaid was but his Art) above the apprehenſion of common men. Yet he aſſerted, That theſe things have been in every age, and that men have aſſigned the cauſes of them, not obſerving any fatal effects from them; as the Twins in one brought forth *Anno* 1474 neer *Verona*, with four hands, two heads, four legs, two privities, and joyned juſt from the buttock upward : and thoſe in *Ubulen* a village in *Flanders* 1567. a childe with two heads, four arms, and members in all other parts for two bodies, ſave the legs, of which there were but two onely : the cauſe whereof was aſſigned by the Phyſicians of thoſe times to be a violent contuſion; and the event proved no worſe, then that two Queens were thoſe years brought to bed of Twins apiece : which (with many more terreſtrial wonders) he inſiſted upon.

But the occaſion being a celeſtial one, he mentioned out of Biſhop *Uſher* the orderly Armies and Fights in the air, over *Antiochus* his tent, *anno mundi* 3785.

which imported no more harm to him, then that he ſhould take *Jeruſalem*, as he did with all its treaſures fourty days afterwards.

The fire in heaven, *anno Chr.* 15. when there was no truſt but a young Emperour was born, and a Plot of *Agrippa* and *Julia*'s defeated.

A Blazing Star like a ſword hanging over *Rome*, *anno Chriſti* 30. when *Tiberius* ſetled his Government, and *Otho* was born.

A dreadful Comet ſix yards in bigneſs to common appearance for fourty days, *Anno Chr.* 48. when *Veſpaſian* took onely the Iſle of *Wight*, and his ſouldiers overthrew the *Picts*.

The vaſt Star of thirty yards length, laſting ſix months, three weeks, and four days, *anno Chriſti* 56. betokened onely *Nero*'s five years good Reign; as did another three years after, intimating his Conqueſt of the Jews: and fifteen years after, when *Titus* utterly ſubdued the Jews: and ſeven years after, when *Adrian* was born, and *Veſpaſian* was ſetled.

Anno Chriſti 81. A Terrible Comet appeared. The effect of it was no other, but that *Haldanus* the *Swede* was reſtored to his Kingdom from which he was expelled.

Anno Chriſti 152. Three Suns appeared at *Conſtantinople* (at the ſame time) with a Star and a Rain-bow. The effect was this: *Cæſar* ſeeing a wonderful fire at *Rome*, cauſeth the perſecution to ceaſe by an Edict from himſelf.

Anno Chriſti 187. The Stars were ſeen all the day long at *Rome*. And ſome Apparitions hung ſtreaming down in the very middle of the Air. The effect of it was

was this: *Perennius* and his Son were executed for Treaſon. *Hanno* of *France* wars with the *Romans*.

Anno Chriſti 195. There were ſeen at *Rome* three Stars very glorious. The effect of it was this: *Severus* followed war againſt the *Parthians*.

Anno Chriſti 204. A Comet for many dayes together was ſeen at *Rome*. The effect: The *Romans* waſte *Arabia*; ſtrange Hereſies broached by *Praxeus*.

In the year of our Lord 237. A Blazing Star was ſeen at *Rome*, that extended it ſelf a very great length, and was ſeen both to burn and blaze many nights together. The effect: The *Goths* at this time became terrible to the *Roman* Empire.

In the year of our Lord 313. There was a terrible Comet ſeen for many dayes together at *Rome*. The effect: *Conſtantine* and *Licinius* met at *Chalcedon*. *Octavian* recovers *Britain* by the aid of *Fincomore*.

In the year of our Lord 377. A Comet of wonderful greatneſs was ſeen in *Cicilia*. The effect of it; That the *Scots* and *Picts* were ſet together by the ears by *Maximus*. And the *Goths* turn *Arrians*.

In the year of our Lord 384. A fiery Pillar in the Heavens; the influence whereof was remarked with no other product, then that *Maximus* poſſeſſeth *Britain*, *France*, *Spain* and *Africa*. And upon an Appeal from the Council of *Bourdeaux* ſetled *France*.

In the year of our Lord 392. The *Græcians* obſerved a new Star like a ſword for three and forty dayes together. The remarkable contingence that attended it, was the crowning of *Eugenius* Emperor, and the *Romans* impoſing a Tribute upon the *French*.

A like action whereunto happened in the year 430.

when a ſword-like Star was ſeen at *Rome*. And the Hiſtory about that time mentioneth nothing more remarkable, then the deſtruction of the *Goths* by diviſion amongſt themſelves; and the ſettlement of Chriſtianity by the burning of the *Sybils* books, and the overthrow of the Idol-Temples.

In the years 434. & 454. Two dreadful Comets were ſeen; the one for ſix weeks, the other for ten weeks together: the firſt whereof had no other honour, then that wonderful Peace between the Emperor and the *Vandals*; nor the other any more repute, then the *Britains* confining of the *Saxons* within the Iſle of *Thanet*.

In the famous year of our Lord 483. The world was amazed with the two wonderful blazing Stars ſeen in *Ruſsia*; which yet had gone out like a candle in ſnuff, had not *Clavis* his no leſs wonderful Conqueſt innobled them to the renown of Prodigies. And an eminent Comet was obſerved in the royal Sign *Sagittarius*, by the incomparable Mathematician *Almandus*, which yet had been forgotten as the laſt Chriſtmas-candle, had not it blazed afreſh with the glories of the then Emperour, who ſhewed that Stars ruled the world, and wiſe men Stars.

In the year of our Lord 590. The *Roman* Empire ſtood amazed at a blazing Meteor as great as it ſelf, which yet was no greater in its blaze (I muſt confeſs) then in its product. A Famine ſo great in *Britain*, that the people aſſembled themſelves together in flocks to caſt themſelves into the Sea: and a Plague ſo great in *Rome*, that 800. men fell dead in one hour in the time of Proceſſion.

And

And yet an horrible Comet in the ſame place, in the year of our Lord 597. was ſo innocent, that there is no other effect of it conveyed to poſterity, then that bleſſed one of *St. Gregories* redeeming the captive Chriſtians in *Greece* from the Heathens, and the more miſerable captive Heathens from Heatheniſm it ſelf: nor that Meteor which *Jeruſalem* for a month together doted on, any other conſequence then that *Dagopart* was ſole Monarch of *France*, and the Pope ſole Arbiter of the quarrel between the *Sarazens* and the Emperor of *Conſtantinople*.

'Tis true, in the year of our Lord 687. near *Chriſtmas* time, (Chriſt muſt ſtill be honoured with a Star) a vaſt Comet was obſerved near the conſtellation which is called *Virgiliæ*, when the Emperor defeated the *Sclavi*, and raiſed ſo great a controverſie about the election of the Pope of *Rome*, that for many years after he had the choice of him himſelf.

The years ſeven hundred twenty three, and forty ſeven, were honoured with two Comets together in *Italy*, when *Italy* cantoned it ſelf into Dukedoms and free States: And another Comet like a ſword, which indeed was followed at *Conſtantinople* with a Plague for three years, that they wanted men to bury their dead; but withal with ſuch a ſucceſs of the Emperors againſt the *Sarazens*, as gave Law to *Cyprus*, and moſt of thoſe neighbour Countreys.

'Tis true, the blazing Star in the Eaſt might ſignifie (ſaid ſome Aſtronomers) the expulſion of *Telerick*; and yet, why not the Emperors onſlaught of 6000 *Sarazens*, and *Alphonſus* his overthrow of ſeventy thouſand more, which happened about the ſame time?

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The Comet in *Aries*, in the year 840. might ſignifie the *Moors* waſte of *Italy*; and why not their expulſion out of it? for both are in the Annals of one year.

The blazing Star vertical to *Spain*, might import the *Vandals* and *Sarazens* incurſions; and yet might prognoſticate as well their overthrows, both happening in one month.

Three Comets for a fortnight vertical to *Germany*, might foretel that *Gonſalvus* ſhould have poyſoned *Sancho* with an Apple, and might likewiſe as well bode that the *French* King and the Emperor after their bloody War, ſhould play at Cards this year: for theſe are the two moſt remarkable paſſages for this year.

A Comet very horrible to behold, caſting out flames on every ſide, ſeen in the year of our Lord 1062. might portend *Otho* poyſoned with a pair of Gloves; and why not the flying of the *Danes* to the Church, being there burnt, when they were worſted at *Oxford*?

Stella Crinita, or that very great hairy Comet, which appeared in the year 1043. might indeed foretel that the Emperor ſhould have overcome the *Ruſſians*, who invaded his Territories: and why not as well the great Famine in *Germany* and *France*, together with the *Pruſsians* invaſion of *Polonia*, where were 1500 and 2000 taken, all happening the ſame year?

The two blazing Stars which were ſeen vertical to *Poland*, in the year 1058. might preſage the *Saxons* Rebellion againſt the Emperor, as well as the *Ruſsians* Rebellion in *Poland*, which were reduced by *Boleſlaus*, both happening about the ſame time.

The

The Comet which appeared for eighteen days together, and the Star with the Crois and a half Moon, ſeen in *Italy* in the year 1212, might foretel that two hundred thouſand Moors ſhould be ſlain by the Spaniards: and likewiſe the valour of the Flemiſh, who together with the Engliſh took three hundred Sayl of ſhips from *Philip* King of *France*, and burnt one hundred more; happening in the ſame year.

The great Comet fearful to behold in the year 1242. might indeed ſignifie the Infidels taking of *Jeruſalem*; and why not as well the miſerable Plague in *Greece*, and the great Famine in *Conſtantinople*?

The great Comet which appeared in the year 1255 might ſignifie the Venetians taking of *Padua*, as well as the breaking in of the Genoeſe into *Venice*, and their expulſion.

That Comet of notable greatneſs ſeen in the year 1285, might portend the Norwegians invaſion of *Denmark*, as well as the Helvetians War againſt the Emperour.

The Comet of wonderful magnitude which appeared in the year 1300, might foretel that the Engliſh ſhould beat the Scots: and why not as well, that the Turk ſhould invade the Empire, and do great miſchief there?

The great Comet with a beard ſeen in the year 1376, might preſage the burning of five hundred houſes in *Gand*, the drowning of ſeventeen Towns in *Flanders*; likewiſe the Chriſtians killing two thouſand Turks in *Boſna*, by a Stratagem.

The Blazing Star that ſhot wonderful beams of fire from it, might indeed foretel the waſting of *Scotland* by

by the Engliſh, the Friſons rebellion in *Holland*: and why not as well the Popes impriſonment by the King of *France*?

That Comet of mighty magnitude ſeen in *Poland*, in the year 1439, might foretel that *France* ſhould be twice beaten by the Engliſh in *Normandy*, and the Emperours death going againſt the Turks; as well as the Polanders waſting of *Sileſia*.

That glorious Star ſeen in the year 1478 to run along the firmament, might indeed portend the Turks waſting of *Carinthia*; and why not their defeat as well by the Hungarians and Tranſylvanians?

The very great Comet that paſſed through *Cancer*, *Leo* and *Virgo*, which was viſible to all *Europe*, in the year 1530, might portend the four hundred and four Pariſhes drowned in *Holland*, with all their people and cattel; as well as the Turks taking of *Buda* in *Hungaria*.

The bloudy Star and Croſs which were ſeen flying in the air, and the Blazing Star ſeen likewiſe in the year 1539, might ſignifie the great Fire in *Conſtantinople*, which burnt the Gaol and ſeven hundred priſoners: and why not the Iriſh overthrow, who had invaded the Engliſh; both being done in the ſame year?

There appeared a Comet in the North, in the year 1652, which might very well foretel that the Dutch and French ſhould be ſubdued by the Engliſh; which was done the very ſame year: and why not as well the change of the Engliſh Government by *Oliver Cromwel*, who diſſolving the long Parliament, made himſelf Protector, the next year after?

THus you ſee how uncertain the effects of Comets are, ſometimes boding the greateſt good, ſometimes the greateſt evil; which alas, cannot be judged ſignes of any thing, when they are underſtood by none. What is a ſign, ſignifieth; and what ſignifieth is known: and how little underſtood or known any Meteor, Exhalation, Comet, Apparition, or Prodigy is, learn we from *Democritus* Senior, who laughed at mens folly this way loud among the Heathens; and *Democritus* Junior, who doth it louder among the Chriſtians, in theſe words:

Who can give a reaſon of this diverſity of Meteors, that it ſhould rain Stones, Frogs, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifeſtly obſerved (as *Munſter* writes) by the Inhabitants, to deſcend and fall with ſome fæculent ſhowres, and like ſo many Locuſts, conſume all that is green. *Leo Afer* ſpeaks as much of Locuſts; about *Fez* in *Barbary* there be infinite ſwarms in their fields upon a ſudden: ſo at *Arles* in *France* 1553. the like happened by the ſame miſchief, all their graſs and fruits were devoured, *magna incolarum admiratione & conſternatione* (as *Valleriola obſer. med lib.* 1. *obſer.* 1. relates) *cœlum ſubito obumbrabant, &c.* he concludes, it could not be from natural cauſes, they cannot imagine whence they come, but from heaven.

There were 15 Aſtrologers and Mathematicians

ſent for by the Emperor to conſider the famous appearance in the Star *Caſsiopæia*, and each one put as the ſeptuagint of old in a Cell by himſelf: but they were ſo far from agreeing in every Apex of the interpretation of that Star, that they differed in the very ſubſtance of it; for *Eckius* would needs infer thence the union of the Dukedom of *Inſpruch*, with the Arch-Dukedom of *Auſtria*; *Tuddus* the death of the Palatine of *Hungary*; *Peucerius* the diſſolution of all free States; *Algubinus* the Sea fights between the *Turk* and the *Venetians*; *Fromund* Senior the ſuppoſition of the Hereticks (as if that Star had been as infallible in its *Caſsiopæian* chair, as the Pope is in his) *Haſhas* the reduction of the Princes of *Italy*, and ſo every one according to the intereſt of the place he lived in, and the inclination of the Government he depended upon; inſomuch that the chief Miniſter cryed out, *Sapientes olim aſtra ducunt jam inſipientes decipiunt*; the Stars formerly led wiſe men, and now play with fools: *Stent jam Aſtrologi & ij qui contemplantur ſtellas qui notas faciunt in menſes prædictiones ſuas*; Let now the Aſtrologers, the Star-gazers, the monthly Prognoſticators ſtand up, *Eſ.* 47. 13.

Peter Nonnius and *Kepler* have undertaken four demonſtrations to make this out, That no Meteors, Clouds, Foggs, Vapours, Exhalations ariſe higher then 56 or 84 *Germane* miles, and all others that are obſerved higher, to be purer Air or Element of fire. The excellent *Tycho Brach.* ſubtle *Cardan*, and the honeſt Prefacer to *Euclid*, I think his name is *Jo. Beva*, make all this ridiculous by refractions, and many other demonſtrations. The learned *Landgrave* of *Haſſia*,

fias Mathematician, *Ratman* by name, and *Claremontius*, in their Aſtronomical Tables, and the *Anti-Tycho*, make Comets a part of the Air, and the Heavens impenetrable and unalterable: *Tycho* in his Tables aſſerts them part of the Heavens (which in his Epiſtles he makes *non dura aut impervia ſed liquida, ſubtilis, motuiq; Planetarum facile cedens*; they are his own words, That they are penetrable and ſoft as the air it ſelf is; and that the Planets move in it as birds in the Air, and and fiſhes in the Sea; and by their Progreſs, Parallaxes, Refractions and Interferings with the Planets, Centricks, Eccentricks, Cycles, Epicycles, Æquator, Tropicks, Circles Æquant, and the other hard words of *Ptolomy* and his followers, are hooted at by *Delrio*, *Imo* as ſuppoſitions and fancies: that the Comet in *Caſſiopœia* 1572. that in *Cygno* 1600. that in *Sagittarius* 1604. and others were new productions in the Ætherial Regions, as *Reſlin* would have it; *Cæſar la Galla* ſpeaking of the appearances, or *Phainomena*, in the Orb of the Moon will not admit: that they were created *ab initio*, and ſhew themſelves at ſet times (as *Blancanus* affirms, who cryeth, *Non pereunt ſed diſparent*) *Burbachius* and *Maginus* earneſtly contradict.

A man would think that when Aſtronomers undertake to ſhew, that this or that is a new Star, they know all the Stars: yet *Jo. Bayerus* will tell you they are 1026. or 1725. the Rabbins among whom dwelt the ancient Aſtrologers 29000. Myriades: and when theſe were at variance about their number, *Galileus* hath found they are infinite as nailes driven into a door; and ſo its impoſſible to gueſs when any new Star appears. Theſe and ſuch like inſtances

have cooled our ſpirits ſo far, that we are perſwaded all things continue as they were before the foundation of the world; and that if it be vanity to dogmatize in things neer us, it is much more for to be peremptory in things ſo much above us: and I am of *Pineda*'s mind, that it is a queſtion fit for a God to propound, and for a man to be amazed at: *Job* 37, 38. *Doſt thou know the ballanting of the Clouds, the wondrous works of him who is perfect in knowledge? haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail, which I have reſerved againſt the time of trouble, againſt the day of battel and war? hath the rain a father? or who hath begotten the drops of dew? out of whoſe womb came the ice and the hoary froſt of heaven, who hath gendred it? canſt thou bind the ſweet influences of the Pleiades, or looſe the bands of* Orion? *canſt thou bring forth* Mazaroth *in his ſeaſon? or canſt thou bind* Arcturus *with his Sons? knoweſt thou the Ordinances of Heaven? canſt thou ſet the dominion thereof in the earth?*

Beſides all this, the late learned Earl of *Northampton* in his *Defenſative againſt the poyſon of ſuppoſed Prophecies*, dedicated to Sir *Francis Walſingham*, upon the occaſion of the *Caſſiopæian* Star, bringeth many ancient and modern inſtances, particularly of the Comets in the years 1555, 1556, 1557, 1558. after which happened nothing extraordinary or evil; all things being as cheap as they had been, and as abundant. Whereupon Dr. *Hakewil* commends the diligence and faithfulneſs of *Gemma Friſius*, who obſerved all the Comets that ever were, as this Gentleman before us hath done, and noted as many good effects as bad which have ſucceeded them.

Pen-

Peucer a great Mathematician in *Germany* prognosticaten upon the laſt Comet there, I mean the foremention'd Star, That mens bodies ſhould be parched and burned up with heat: but (ſaith my Author) how happened it? Forſooth (ſaith he) we had not a more unkindly Summer for many years, in reſpect of extraordinary cold: never leſs inclination to War; no Prince deceaſed in that time; and the Plague, which had been ſomewhat quick before in *Lombardy*, as God would have it, ceaſed a the riſing of the Comet.

Queen *Elizabeth* lying at *Richmond* at the time of a Comet, 1568, being diſſwaded by all means from looking thereon, with a courage anſwerable to her greatneſs, cauſed the window to be opened, and ſaid, *Facta eſt Alea*; thereby (ſaith my Hiſtorian) ſhewing, that her ſtedfaſt hope and confidence was too firmly planted in the providence of God, to be blaſted or affrighted with thoſe beams, which either had a ground in Nature whereon to riſe, or at leaſtwiſe no warrant in Scripture to portend the miſhap of Princes. And (ſaith the learned Apologiſt) I do not remember that any Comet appeared either before her death, (as in the beginning of her moſt excellent Reign there did) nor of Prince *Henry*, or King *Henry the Great* of *France*; the firſt a moſt peerleſs Queen, the other a moſt incomparable Prince, and the third for prudence and valour a matchleſs King; and all three, perſons in whoſe deſtiny was involved the fate of *Europe*.

Inſomuch that I cannot but approve of *Veſpaſians* humour, when a Comet appeared; who as *Dion Halicarnaſſeus* reports, being told it portended his death, redlyed merrily, No ſurely, this buſhie Star

notes

notes not me, but the Parthian King : *ipse enim Comatus est, ego vero calvus sum :* for he wears bushie locks, but I am bald.

And I cannot pass the two instances that are brought of the greatest good presaged to mankind by two Comets; the one that, *Fœlicissimum sydus, & auspicatissimus Cometa,* in *Chalcedius* upon *Plato.* That Star of *Jacob* about this time foreshewed the birth of the greatest Benefactor to Mankind, Christ: the other, that whereof *Tacitus* speaks, *Cometes summè bonus apparuit qui prænuncius fuit mortis magnis illius Tyranni, & pestilentissimi hominis, i.e.* There appeared a favourable and most auspicious Comet, as an Herald to proclaim the death of that great Tyrant, meaning *Nero,* and most pestilent man.

The Predictions then and successes of mischievous & infortunate accidents from the appearance of Comets, we may conclude so uncertain, and the knowledge of them so little, that they are now more rare then in former times, when they appeared almost every day; because the people are more knowing, and not subject to those affrightments he that is Prince of the Air formerly put them unto, upon the account of every new Apparition: which a curious Reader may see in *Lycosthenes de Prodigiis & Portentis ab orbe condito usque ad annum* 1557. *Peucer de Prodigiis Cardan, de rerum veritate.*

In the middest of this discourse started up the Question, Whether new Stars, are possible?

The Star at our Saviours birth was instanced in: to which instance it was returned, that it being not observed by the Mathematicians of those times, the

Magi

Magi were only men carryed and moved by *Balaams* Propheſie, *Numb.* 24. 17. who was their Countreyman, it is generally thought rather a blazing light, created in the Region of the Air, carrying the reſemblance of a Star; then a new and true created Star ſeated in the Firmament.

2. That in *Caſſiopœia* which we have ſo often mentioned (the very year of the great maſſacre in *France*) was urged again, and it was ſaid it held the ſame Aſpect in all places of Chriſtendom, it ran the ſame courſe, it kept the ſame proportion, diſtance, and ſituation every where, and in every point with the fixed, by the ſpace of two whole years, which no vapour can do: But I replied to that, as we do to all arguments, from appearances above the Moon, in the words of *Varro*, as they are quoted by St. *Auguſtine* in 3 Books, *De civitate Dei*, and as I take it the eight Chapter: *In cœlo mirabile extitit portentum, nam in ſtella veneris nobiliſsima, quam Plautus veſperruginem, Homerus Heſperon appellat pulcherrimam dicens, Caſtor ſcribit tantum portentum fuiſſe ut mutaret colorem, magnitudinem, figuram, & motum, quod factum ita neque antea, neque poſt fit, hoc factum Ogyge rege dicebant Adraſtus, Cyzicenus, & Dion Neapolites Mathematici nobiles:* In Heaven, ſaith he, appeared a moſt marvellous great wonder, the moſt noted Star called *Venus*, which *Plautus* terms *Veſpurruga*, and *Homer*, *Heſperus* the fair, as *Caſtor* hath left it upon record, changed both colour, bigneſs, figure, and motion; which accident was never ſeen before nor ſince that time: the renowned Mathematicians, *Adraſtus* and *Dyon*, averring that this fell out during the reign of King *Ogyges*, of which he gives no other account,

count then this: This happened, *Quia ille voluit qui ſummo regit imperio ac poteſtate quod condidit*; That the world might acknowledge God its Creator and commander, who can alter or deſtroy the natures, reſtrain or ſuſpend the operation of all things therein at his pleaſure, which keeps men from worſhipping them as Gods, ſince they cannot keep themſelves from alteration.

But one abſurdity follows not another, ſo faſt as one impertinent argument ingages another. From the alteration of the world, we proceeded to the end of it now approaching: *666.* was up, that text, *There ſhall be ſignes in Heaven*, was urged, (not remembring the place where it is written, *An evil and an adulterous generation ſeeketh a ſign.*)

Conſidering to what diſorder theſe looſe imaginations may reduce the more ignorant people, it was not unſeaſonable to inſert a juſt account of the end of the world; which take thus briefly.

I. That the world ſhall have an end, is not only an Article of the Chriſtians faith; but the very reſult of the Heathens reaſon: *Qualis eſt futura vita ſapientis, &c.* How ſhall a wiſe man live without friends, if in priſon or baniſhed? Saith *Seneca* in his ninth Epiſtle, *Qualis eſt Jovi cum reſoluto mundo* (is his Anſwer) as *Jupiter* ſhall live when the world ſhall be diſſolved, contenting himſelf within himſelf.

Quid enim, ſaith the ſame Author, *mutationis periculo exceptum? non terra, non cœlum, non totus hic rerum contextus, quamvis Deo agente ducatur non ſemper tenebit hunc ordinem, ſed illum ex hoc curſu aliquis dies dejiciet: omnia ſternet abducetq; ſecum vetuſtas, ſupprimet montes, Maria ſorbebit:*

ſordebit: unus omnia condet dies. The curious may ſee *Oecumenius*, in *Collectaneis ſuper* 3. *poſt Pet.* out of *Heraclitus*, *Empedocles*, *Anaxagoras*, *Democritus*, yea and *Ariſtotle* himſelf, *Lucretius*, and *Lucan*, in their excellent Poems: the firſt, *De rerum Natura* 3. the ſecond, in his *Pharſal. l.* 1. *Sic cum compagi ſoluta*, &c. *See Euſeb. Demonſtrat. Evang. l.* 3. *Grot. de verit. Relig. l.* 2. *Morney du Pleſſis, ibid.*

II. That the World ſhall end by Fire, is as certain among the Gentiles, as among us; as appears from the Stoicks ἐκπύρωσιν: *Seneca's exitus hujus mundi ignis, humor primordium*: *Panætius* the *Stoicks* fear, *Ne ad extremum mundus ignoſceret*: Lucans Rant, *Communis mundo ſupereſt rogus oſtibus aſtra---miſturus*----- Ovid's great reach, *Eſſe quoque in fatis reminiſcitur affore tempus quo mare quo tellus correptaque regia cœli ardeat.*

The *Sybills*, ἐκπύρωσιν, &c. in *Clemens Alexandrinus*, and many more in *Ludovicus Vives*, who made this Obſervation, *Exuſtionis ultimæ odor quidam etiam ad Gentes manavit. de Fid. l.* 2. *Magnis de exuſtione mundi*: and *Eugubin. de Perenni Philoſophia, l.* 10.

III. There is this reaſon why the World ſhould burn by Fire, becauſe that as the waters above the Heavens, and thoſe under the Earth; the moiſture that dwell in the Fountains of the deep, and that which was let out of the windows of Heaven, prepared the Univerſe for the firſt Inundation; ſo likewiſe the Fire that dwells (notwithſtanding the Noble *Tychoes* Arguments) in the upper Region, and the Starrs, and the Sulphureous matter that is lodged in the Caverns of the Earth, do prepare it for the laſt conflagration, when he who dwells in everlaſting burnings,

and is Conſuming Fire, ſhall come out of the Light inviſible, with ten thouſands of his Angels waiting upon him, and a thouſand times ten thouſand going before him: thoſe Angels that are Spirits, and thoſe Miniſters that are a *flaming fire*, caſting a glance and glory over the amazed Univerſe, that ſhall awake thoſe Seeds and Principles of Heat and Fire, that have inſinuated themſelves into this vaſt Frame, to an univerſal combuſtion that ſhall make this all but one great Body, Flame, and Smoak of Fire and Darkneſs as is prepared for the Devil, his Angels, and Servants.

IV. Its confeſſed that the burning of *Veſuvius* and *Ætna*, and the other flames mentioned by Dr: *Moor*, do intimate that laſt Fire; yea and what is more, to ſee an exhalation of 800 miles compaſs (ſuch as ſome ſay this is) ſet on fire by the cœleſtial heat, doth argue it: for ſure (beſides the divine power our Religion points us to) its poſſible the Heavens may be placed in ſuch a Poſition and Aſpect as may burn as much more, and ſo till we come to a poſſibility that a fiery Conjunction may burn the Univerſe: yet becauſe this is but wide and conjectural, it ſhould not trouble our heads with fear or diſorder upon any ſtrange appearance, onely it ſhould diſpoſe us to ſome ſerious thoughts of that paſſage 2 *Pet.* 3. that as by the word of God the Heavens were of old, and the Earth ſtanding out of the Water, and in the Water, &c. *Whereby the World that then was, being overflowed with water, periſhed. But the Heavens and the Earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgement, and perdition of ungodly men.*

men. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, (as some men count slackness) but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the long-suffering of the Lord is salvation, even as our beloved brother Paul *also, according to the wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the errour of the wicked, fall from your own stedfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever, Amen.*

Of the Influence between a Planet or Comet and Men.

FRom a wild discourse of the end of the world, we are led into an account of the Influence that this Comet may have upon Men; who do as much fear their own end from it, as they did before the World, (as if it were a Torch onely lighted to lead to Funeralls.) Comets have no other Influence then that natural one we spake of elsewhere, besides the vertue of their respective Planets; nor the Planets any but in Conjunction with the Elements; nor they, but in their predominancie in every particular man: whence this usual Table of Operation is made, whence we may gather what we are to look in our particular capacities from this famous Meteor.

The ſympathy of the twelve Signes with the four Elements.

♈	Fiery	Hot and dry	Cholerick
♉	Earthly	Cold and dry	Melancholy
♊	Aerial	Hot and moiſt	Sanguine
♋	Watery	Cold and moiſt	Phlegmatick
♌	Fiery.	Hot and dry	Cholerick
♍	Earthly	Cold and dry	Melancholy
♎	Aerial	Hot and moiſt	Sanguine
♏	Watery	Cold and moiſt	Phlegmatick
♐	Fiery	Hot and dry	Cholerick
♑	Earthly	Cold and dry	Melancholy
♒	Aerial	Hot and moiſt	Sanguine
♓	Watery	Cold and moiſt	Phlegmatick

The nature and qualities of the ſeven Planets in union with the four Elements.

♄	Earthly	Cold and dry	Melancholy
♃	Airy	Hot and moiſt	Sanguine
♂ & ☉	Fiery	Hot and dry	Cholerick
♀ & ☽	Watery	Cold and moiſt	Phlegmatick

Some influence no man will deny the Stars, and those Exhalations that depend upon them, that considereth Sir *Walter Raleigh*'s words; who would say that it could not be doubted but the Stars were instruments of some greater use, than to give an obscure light, and for men to gaze on after the Sun set; it being probable that the same goodness that endued the meanest being with some virtue, denyed not a bodies proportionable power to those glorious bodies which are created, without question, to the same end in heaven, that plants, flowers, &c. are in the earth, not only to adorn, but to serve it according to this Stanza.

I'le never believe that the Arch-architect;
With all these fires the heavenly arches deck'd
Only for shew, and with these glistering shields
To amaze poor shepherds watching in the fields.
I'le ne're believe that the light flower that pranks
Our garden borders, or the common banks,
And the least stone that in her warming lap
Our kind nurse Earth doth courteously wrap,
Hath some peculiar virtue of its own,
And that the glorious Stars of heaven have none;
But shine in vain, and have no charge precise
But to be walking in heavens galleries;
And through that Palace up and down to clamber,
As golden gulls about a Princes chamber.

But if the true and uttermost virtues of herbs and plants, which our selves sow, and set under our foot, cannot be comprehended by us; (*Hardly do we guess aright the things that are upon the earth, and with labour do we*

we find the things that are before us; but the things which are in heaven, who hath ſearched out? Wiſd. 9. 10.) much leſs can reach the fartheſt power of theſe Stars, of whoſe effects upon natural things, skilful Aſtronomers may give a good account: but for the things that reſt in the liberty of mans will, the Stars (ſaith an excellent perſon) have doubtleſs no power over them, except the will be led by the ſenſitive appetite, and that again ſtirred up by the conſtitution and complexion of the body, as too often it is; eſpecially where the humours of the body are ſtrong to aſſault, and the virtues of the mind too weak to reſiſt: Incline a man they may, force him they cannot, reaſon and Religion may ſo alter the inclination: of the firſt whereof *Socrates* was an eminent inſtance of old, and Cardinal *Pool* was ſuch of late; the firſts nativity being calculated, the Aſtrologer was laughed at, for ſaying he was deboiſt, and an ill-natured man, till *Socrates* defended him, ſaying, He was ſuch a one before education had changed him: the other being certified by an acquaintance, who pretended skill in the *favours* of the Stars, that he ſhould be raiſed and advanced to a great calling in the world; made anſwer, That whatever was portended by the figure of his birth, or natural generation, was cancelled and altered by the grace of his ſecond birth, or regeneration in the blood of his Redeemer.

The natural concluſion whereof is that (in *Buchanans* words *De Sphæra*)

---Quanquam moles omni ſibi parte coherens,
Una ſit & nexis per mutua vincula membris,
Conſpiret, poſituſque ſemel Rectore ſub uno
Obſervet Leges, &c.

Though

Though there is ſome coherence in the ſeries of things, yet is it not ſo fatal and neceſſary but that Gods power, our education, or grace may change it: and though guilty men fear where there is no fear, and by that fear fall into what they feared, that paſſion betraying the ſuccor of teaſon, yet good men knowing that the Stars are made to ſerve, and not to rule them (men were not made for Stars, but Stars for men) and that their prayers, as did *Eliahs*, *Hezekiahs*, who were men ſubject to their infirmities, can avail much againſt the heavens, their influence and Stars; ſettle themſelves upon providential Principles againſt all events, chuſing rather a modeſt ignorance, then a curious inquiſition following the pithy counſel of *Phavorinus*, (*apud A. G. l.* 14. *c.* 1. with which we ſhall conclude:) "Either they portend thee bad or good luck; if good, "and they deceive, thou wilt become miſerable by a "vain expectation; if bad, and they lye, thou wilt "be miſerable by vain fear; if they foretel true, but "unfortunate events, thou wilt be miſerable in mind, "before thou art by deſtiny; if they promiſe fortu-"nate ſucceſs, which ſhall indeed come to paſs, theſe "two inconveniences will follow thereupon, both ex-"pectation by hope ſhall hold thee in ſuſpence, and "hope will devour and deflower the fruit of thy "content.

This Diſcourſe raiſed ſuch expectations concern-ing this ſtrange thing, that we were reſolved to ſit up upon *Sunday* Night, and ſend for the Learned and Ingenious *T. F.* with his Inſtruments; with whom about one of the Clock, after incomperable diſcourſes out of *Tycho Brahe* concerning the Comet of the laſt Age, I went out to your beloved Lodge, which lyeth you know moſt happily for it, whither (as ſoon as we could diſcern the ſo much talked of Star) my Lady and the young Folk being awaked, and invited to the Proſpect; You would not imagine what pretty little Obſervations every body made about the colour and the faſhion of it: But the wonder being a little over, and we at leiſure, and able to make diſtinct and particular reflections, take them as we made them, with their Night and diſ-order about them, this being not to expreſs our *Art* but our *Duty*.

A Comet we concluded it; and a Comet our Ingenious friend defined to be an exhalation hot and dry, of vaſt quantity, fat, clammy, hard-compact, like a lump of Pitch, which by the heat of the Sun is drawn out of the Earth into the higheſt region of the Air, and there by the exceſſive heat of the place is ſet on fire, appearing like a Star with a blazing flame; carried moſt uſually by the motion of the Air, which is circular, but never goeth down out of ſight, though it be not ſeen in the day time for the light of the Sun, but ſtill burneth, till all the matter be conſumed: And that we might be ſure that the matter of theſe Blazing appearances is great, There was never, he ſaid, and *Wendeline* ſaid ſo before him, a Comet, but at the leaſt it continued

eight dayes, ſome of them continuing 40 dayes, ſome 80, ſome 4 months, ſome 6. It muſt needs ſure be an admirable deal of matter that can give ſo much nouriſhment to ſo great and ſervent a Fire, and for ſo long a time: After ſome diſcourſes of *Anaxagoras* and *Democritus* his Opinion, that a Comet was none other than an heap of maſſy Planets together, which modern Philoſophy hath made ſo ridiculous, that it is fitter for *Democritus* to laugh at, than diſcourſe; and ſo abſurd, that *Anaxagoras* his Snow is black is more rational, obſerving all the Planets diſtinctly above the Horizon. And yet a Comet ſeen diſtinct from them. Of *Empedocles* his fancy, that they were an heap of vapours gathered together by the *Genii* or Angels of each place, which we thought not fit to diſcourſe, conſidering our vaſt diſtance from the genuine notions of Spirits of the *Pythagoreans* imagination, of which our *Hypocrates* (not the Phyſician) ſeems the Maſter; that a Comet is one of the Planets which diſappears at its nearer diſtance from the Sun, hid in its light, and appears again after ſome time when further off that glorious body, as a new thing, an Imagination that *Julius Scaliger* thinketh not fit to anſwer any otherwiſe than *Ariſtotle* had done before him, 1. *Meteor.* 6. *viz.* by aſſerting the appearance of of two together in his time, as the *Stagyrite* had done in his, even when all the Planets were ſeen in clear night as clearly as the Sun at Noon day. After, I ſay, theſe extravagant chats, the Gentlewomen fell into a diſcourſe of the colour of it, an argument of a more ſuperficial conſideration, the ſubſtance whereof was to this purpoſe, that Colour being,

as the Philosopher saith, τȣ̃ Διαφανȣς ἐν σώματι ὡρισμένȣ πέρας, a reflection of light upon the outside of an enlightned body or matter, according to the matter, therefore must needs be the Colour of any body: and so of these Comets, if the matter be very thick, they are blew like burned brimstone; if but meanly thick, they are ruddy as a burning flame; if thin, they are white as the pulifaced Moon, and as the matter is more or less so disposed, they are yellowish, duskish, greenish, *&c.* although besides all this, I remember the *Conimbricensian* Philosophers, and they no Fools I'le assure you, assign the ιδιος υγκρασια of the predominant Stars under which these Meteors appear, as the reason of the variety of Colours, for they place every Comet under its peculiar Star, (περὶ τὸν γειτνιῶντα μαλιςα τόπον τῆ φορα τῶν ἀςρῶν, saith the natural Philosopher) this seems to be but some thin Exhalation, for it looks but poorly upon it.

From the Colour we passed to the Frame and Fashion of it, and that likewise was observed to arise from the Matter of it, for there are three Proportions wherein these Meteors appear, with a Beard hanging down, with Beams round about, with a Tayl stretched out obliquely in length. The first of these appears when the Exhalation is thick in the midst, and in length downwards also meanly thick; The second is, when the Exhalation is thick in the midst, and equally thin round about the edges; (εἰν τὸ ἐνθομιώμενος παντη ὁμοίως κομητής, they are our Masters words) The third, to which it seems

he was a ſtranger; as *Seneca* was after him, is like the firſt, ſave that the Exhalation hangeth not down, but lyeth ſide-long, and is uſually of a greater length than the Beard. Upon this occaſion I could not chooſe but recollect how *Pliny*, as I take it, in the *7th.* Book of *Natural Queſtions*, and 11, or 12. Chapters, or rather the 2. *Nat. H.* 1, 2. makes ten ſorts of Comets; The firſt two that I have mentioned; the third ακοντιας, or after the ſimilitude of a Dart; The fourth ξιφιας, or like a Sword; The fifth πιθέτης, like a Tub, hollow and dark; The ſixth κερατίας, or horny, or rather turning and winding like a Horn; The ſeventh δισκευς, round as a diſh, or like the picture of the Sun, ſcattering thin & watry Beams from the edges; The eight ἱππειος, like a Horſes Mane; The ninth Αργυροκόμης, ſilver-hair'd, becauſe of the light and fulgor of the circum-jacent flame; And the laſt the *Blazing Star* we have now before us; but all theſe may be referred to the number fore-mentioned.

After all this you will expect the deſcription of this Comet, which the excellent *T. F.* hath drawn as exactly as I have ſeen, his Pencil being nothing below his Pen; it ſeems the exhalation is ſomewhat thick a top which makes it look like a Star, and of all the Stars likeſt *Jupiter* of any Star, as I could imagine; though our friend would needs conteſt it was like *Mars*, and really it was like to have its influence upon us, for it was almoſt a quarrel, and effectually a wager between us about the figure; But whatever that Star-like appearance is, its tayl, or the long vapour that ſtretcheth from it,

is

is ſome 6 yards and a half in length, and 3 in bredth, pointing obliquely Weſtward, very ſharp towards the bottom, although it is poſſible it ſhould alter its proportion as it ſpends its matter, which I ſuppoſe was almoſt half ſpent when we obſerved it.

But we were not puzzled ſo much in the figure as in the ſituation of it; for our Aſſiſtant with his Mathematical inſtrument would needs demonſtrate from the Parallax, or equal diſtance that it was in the Heaven among the Planets, and as that Comet or Star, one thouſand five hundred ſeventy two was ſeen for 16 whole months together in *Caſiopæa*, moving with equal motion, and looking with an invariable poſition, that is to ſay kept an equal diſtance with the fixed Stars: and the other one thouſand five hundred ſeventy ſeven obſerved in *Sagittary*; ſo this was in *Taurus*, in an equal line with the Eagles-heart, not far from, or rather in a conſtellation called the *Ship*, and in the hinder Maſt (Pardon the inaccurate expreſſions of a perſon that never ſaw the Sea) of that Ship: his demonſtration was ocular, and ſo not eaſily confuted: But I who have a great kindneſs for my old Maſter *Ariſtotle*, put him off at preſent with the difference that was between *Tuddæus* and *Cornelius Gemma* about the Comet 1577. the firſt affirming it in *Sagittarius*, the ſecond aſſerting it in *Mercury*, and others from their different arguments concluding it in neither: And withall how eaſily we are deceived in the nearneſs of the Moon and Stars, and therefore how eaſily we may be ſo in the diſtance of theſe Comets; we think the Moon

toucheth ſome high Mountains, and we think thoſe Mountains touch the Moon, when alas our ſight only deceiveth us in the lowneſs of the one, and the height of the other; and how eaſily we are deceived, when the Medium is ſo unconſtant as the Air is, when the diſtance is ſo great as from us to the upper Region; and when the motion is ſo irregular, as muſt needs be the motion of a vapour that is carried about with ſome wandring Planet, a Novice can tell you out of his *Magirus*. Thus I talk'd, And becauſe I might not ſeem of their humour, that overthrow all, and build nothing; I would needs rub up my old Philoſophy, and ſay, That Comets were either immovable, or movable; Thoſe that are immovable are ſuch thick exhalations as are drawn no farther than the lower part of the upper Region of the Air, and there will not ſtir, being too big for the virtue or force of the Planets under which they lie.

Thoſe that are moveable, as moſt are, and this particularly, are thinner matter drawn up to the upper end of the upper Region of the Air, moving either with the Air conſtantly and directly, or with its own matter unconſtantly, ſometimes here, ſometimes there, or elſe as this ſeems to doe, by the impulſe and influence of the Planet that is predominant above it, for ſo *Scaliger* ſaith in his 77 *Exercit. Etenim quum materiam informem ſidus ab ima noſtra attraxerit regione, quare nunc abi ſecum compactam formatam, Libratam, ſibi propriorem non ſecum vehat? ſuſtinet igitur eam ſtella ut ita dicam parens ejus, quaſi cum a ſole nubis ſuppenduntur. Quid mirum ſi ſecum trahat? eadem*

dem namque poteſtati quiſpiam & attrahi & retineri alibi diſputatum eſt. That is in brief, The Stars and Sun raiſe theſe exhalations, and they keep them up, and guide them, only I muſt adde, that as Fire followeth the matter that feeds it; ſo likewiſe this Flame doth its fuel ſometimes, from the North to the Weſt, ſometimes from the North to the Eaſt, ſometimes quicker, ſometimes ſlower; for it moves ſo ſwift ſometimes, that as it is ſeen late at Night, ſo it is ſeen early in the Morning, as if with *Vulcus* it out-ran the Sun; whence ſome have miſtaken the ſame Comet to be two.

At this rate of Pedantry I went on, but the miſchief of it was, I could not give a reaſon for it preſently, until we came to conſider how long it was likely to continue, or to be ſeen, and my Gentleman, before he was aware, ſaid it might be ſeen for a fortnight, which words I laid hold of, and urged him to make it out; and though he uſed many ways, none would do but this, *viz.* That it hath been obſerved to decreaſe ſo much ſince the firſt notice taken of it, that if it would fall away proportionably ſo much every night, it could be ſeen but ſixteen nights at fartheſt; whence I concluded my Maſters old diſcourſe, that the Exhalation that makes a Comet, is never ſo thin, but it may laſt ſeven dayes. *Breviſſimum* (ſaith *Pliny*) *quo cernerentur, ſpatium ſeptem dierum annotatum eſt*: The ſhorteſt ſpace of their appearance is ſeven dayes, but may be ſo thick, compacted, and copious, that it may laſt ſeven months. (*Longiſſimum octoginta dies*, that miſtake of *Pliny*, *Cardan* hath corrected, in his *Comment*,

Comment. Quadupert. Ptol. l. 2. c. 9.) Whence it follows, that the celebrated flame in *Taurus*, is nothing but a little Exhalation, gathered some 800. miles round, by the Catholique or Universal Virtue of some Flames, which have drawn it up, and will keep it there as long as it lasts, which will not be half so long as the Sword-Comet, that hung (as *Josephus* reports it) over *Jerusalem*, a whole Year before the *Panolethria*, or utter destruction of the *Jewes*. Besides, I remember the account that *Gassendus* had given of the Comet that appeared from the end of *November*, to the middle of *January*, which makes good my Supposition, and take it thus in his own words.

'About the end of this Year, meaning 1618. 'there appeared a famous Comet, to the observa- 'tion whereof, he, meaning *Perreskin*, exhorted 'all the learned men he was acquainted with, him- 'self being destitute of fitting Instruments, and not 'daring to trust himself in the Air, because of his 'sicklines, made no other observation, save that 'by the Perspective Glass, he discerned the form 'of its Head, and how it differed from the Tayl, 'which he compared to the Sun beams shining 'through a Window.. But he was glad, when he 'heard afterwards, that such as dwell not in *Aix*, 'might a little after diligently observe all things 'thereunto pertaining. And that I may relate 'somewhat thereof, for the sake of those that de- 'sire to know such things: The Comet appeard from 'the end of *November*, to the middle of *January*; 'and because it rose in the morning, therefore the

'Tayl

'Tayl thereof was ſeen turning upward ſome dayes 'before the Head appeared. The Head was a Star, 'ſomewhat pale, as big as the fixed Stars of the 'firſt magnitude (but twinckled not as they do) 'round on that ſide which was towards the Sun, 'and criſped on the other end. The Tayl or Hair 'was a thinner radiation, and more white, as 'long at firſt as an eighth part of the Heaven, and 'broad at the end (which did for the firſt day turn 'a little towards the South) as much as came to a 'ſixth part of its length. The firſt appearance of 'its Head was there where *Scorpio* contracts its 'claws: Its diſ-appearance or ending was where 'the *Dragon* parting the *Bears*, doth unfold the 'end of its tayl; For beſides the daily motion where-'by this Comet did riſe and ſet, as the other Stars, 'it went by its own proper motion from South to 'North: But ſo as if it had begun at the middle of '*Scorpio*, and had there cut the *Ecliptick*, inclining 'to the Weſt near 63. Degrees. And whereas at 'firſt this motion was every day two Degrees, and 'an eighth part, it became about the *Nones* of '*December* ſwifter by an whole Degree: and after-'wards (which makes for my purpoſe, and proves 'it but an Exhalation) it did ſo decreaſe, that at 'length it languiſhed: and alſo its Tayl, which at 'the beginning was ſo long, became by little and 'little ſo ſhortned, that at laſt it vaniſhed, and 'became undiſtinguiſhable from the Head: Inſo-'much that *Kepler* and he, who were loath to con-'feſs it an Earthly Exhalation, yet muſt needs ſay 'what is as bad, that it was a Concretion of the li-'quid Heavens.

Touching the direction of the Tail of the Comet towards the quarter which was opposite to the Sun, I need say nothing, saith the Learned *Gassendus*, especially seeing it belongs not to this place to shew the reason why it kept not a direct opposition, but turned sometimes to the right hand, and sometimes to the left, by an unequal kind of deflection.

Nor need I speak of what it presaged, seeing it is not the least argument of humane weakness to be afraid of those things which have nothing to doe with this world wherein we live. At least it is a wonder, as that learned man goeth on, that Men will not believe God himself, who commands that we should not be afraid of the signs of Heaven: for as much as he makes not signs of those things, as being unexpounded, can give no warning; and unless God makes a Comet to be the sign of Calamities ensuing, how can the Comet either have knowledge of future things, or a desire to discover them? Doth not the Comet take its own course, as all other natural, being little concerned what a stirr the Nations of Mankind make one with another? But this Comet was said to foreshew the Wars and Slaughters which followed: as if before there had been no Wars, Pestilence, nor dearth of Kings! As if no Tragedies were now in action twenty years since! They referr all to the Comet, and by the same reason, they may referr all the Troubles that shall arise hereafter, till a new Comet appear, and make the former forgotten, though it should not appear till an hundred years hence.

Thus

Thus farr *Gassendus* most pertinently, as well to the Occasion, as to this Discourse it self. But this was a high Point, and therefore I suddenly slipped out of it, to a controversie about the times of its appearance, of which it was said, that as in the Spring there is too much moisture, and too little heat, to gather a Comet; in Summer there is too much heat, which will disperse and consume the matter, that it cannot be joyned together: (which is the reason, why no Comets can be seen on the other side of the *Tropicks*, or within the *Zodiack*, where the extreme heat dissolves the matter that should compose them) So this season is clean contrary to the nature of a Comet, which is hot and dry, Winter being cold and moist. But be it remembered what a moderate Winter this is, and how extraordinary hot the last Summer and Autumn hath been in *France*, where they were afraid of their Vintage; and in *Spain*, where they are in danger of Famine, by reason of the extraordinary Drought; and it will be confessed a greater wonder to the Learned, that there had been no Comet this year, at this time, than it is to the ignorant that there is one.

You will wonder all this while, that we discoursed not of the effects and influence of this strange exhalation, you must know that was the thing in every bodies mouth: But I avoided the resolution of that point as long as I durst either safely or civilly, until at last being overprest by the ingenuous Mrs. *T.* (whose knowledge is above most Womens, and curiosity above most Mens, who owns a Masculine

Spirit, and is the great argument I use to prove there is no sexe in the Soul.) I began my Lecture very gravely, That the effects of these Comets, 1. such as they had by their own influence, and 2. such as they had by the influence of the Planets, they lie under. A Comet by its own operation and nature betokeneth three things, 1. Drought, 2. Barrenness, 3. Pestilence. 1. Drought, because such an exhalation as a Comet, cannot be generated without great heat, and much moysture is consumed in the burning of it. 2. Barrenness, because the fatness of the Earth is drawn up, whereof the Comet consisteth. 3. Pestilence, for so much as that kind of exhalation which maketh a Comet, corrupteth the Air, which infecteth the bodies of Men and Beasts: To which I may add Tempests, Inundations, which the dispersion of these vapours round this wide world is so apt to produce, that *Manilius* had good reason for his Verse, *Nunquam futilibus excanduit ignibus æther*: *Claudian* for his, *In Cœlo nunquam spectatum impune Cometam*, and *Camerarius* for his οὐδεὶς κομήτης ὅστις οὐ κακὸν φέρει. *Non sit Cometa, quin malum secum adferat*: Which are all true in respect of the natural effects these Comets have upon the inanimate part of the World: Though,

2. Those political effects that are ascribed them by those that would amuse and deceive the World, I find in reason no ground and nature, no cohærence, for since if the dependence of mens bodies, whether in publick or private capacities, upon the Elements, should be certain, which yet is variable,

variable, and the dependence of the Elements upon the Configurations of the Heavens ſhould be conſtant, which yet is alterable, yet that of mens Souls upon their Bodies is ſo mutable by Grace, exalting them, as in Chriſt: by Education, altering them, as in *Socrates*; by occaſions byaſſing them, as in common Experience, that there can be no more ſaid of alterations in *France*, or *Great Britain*, where this Comet is ſeen, than this.

All this time this Comet doth appear, no doubt but there are many dry and hot Exhalations in the Air, which in dry men kindle heat, whereby they are provoked to anger: Of anger cometh brawling; of brawling, fighting and warr; of warr, victory; of victory, alteration in Commonwealths: and now alſo the Air may be more infectious, and Princes living, as they have reaſon, more delicately than other men, may be more ſubject to infection than other men, and ſo it may be dye too; upon which account we may reaſon form this Accident all the Contingents of our Age. The Effects of this Comet,

But then for thoſe direful effects this Comet may pretend to, from the preſent ſtate of Heaven, and the Configuration of the Planets: Firſt, All our Aſtrologers confeſs the aſpect of Heaven at this time moſt propitious to us, *Mars* Culminant beſpeaking our Undertakings, in all humane probability, happy; *Mercury* our Counſells proſperous; *Saturn* and *Jupiter* our Trade improved; yea, and *Taurus*, to which moſt of this Nation belongeth,

(as *Albumazar*, *R. Bacon*, *Alchandus*, *Ptolomy*) the Sign wherein this Comet appears, is the very same Sign wherein the Comet 1652. was seen, which began about the *7th.* of *December*, as is by some believed, about the *14th.* or *15th.* Degree of *Gemini*, but in its retrograde motion entred *Taurus*, *20th. 21st. 22d. 23d.* of *December*, which was at the same time with the last *Dutch* War; a War, that notwithstanding it was managed by a Faction in this Nation, ended so much to the glory of *England*, and the shame of *Holland*, that it was thought this Generation should hear no more of such a thing, as a Contest with the King of *England*, by the distressed States. Besides, the Position of the Heavens are presumed as happy as we could wish them, the Royal Sign *Leo* ascending on the Eastern Finitor, and the excellent Star, the Lion's Heart arising therewith, in the very opposite degree of the ascendent, in the Figure of the beginning of our late Troubles, the Moon ascendent in conjunction of the good Star *Jupiter*, between the Sextile of *Saturn* and *Venus*, and applying it self to a Sextile of *Mars*, who is seated in a House of Friendship, and in a place of kindly aspect.

At si quando ascendens fuerit signum fixum, & Luna in bono loco Figuræ Dominum longo tempore durabit, maxime si fuerit in Leone, vel in ejus triplicitate. If the Horoscope shall be fixed, and the Moon in a good place of the Figure (*i. e.*) Fortunate in an Angle, or a succedent House, it portends that a Kingdom or Dominion shall remain a long time; chiefly, if *Leo* shall ascend, (which in this Figure

it

it doth) or a ſign of the ſame Triplicity. *Haly de jud. Aſtr. fol.* 334. He goeth on--- *Etiam ſi fuerit in Aſcendente fortuna, ſignificat bonitatem illius Regis, & bonos mores, & bona facta*, Haly ut ſupra. And if (ſaith he) a fortunate Star ſhall be in the Aſcendent, it ſignifies Goodneſs, Clemency, Worth and Juſtice of the King ſo proclamed, and intimates him alſo to be active, and freely forward in good things. I ſhall ſpare to Comment upon theſe moſt full Texts, becauſe I would not be eſteemed a Flatterer.

----- *Pone Aſcendens Leonem, ſitque Sol tunc in Tauro in decima ab Aſcendente, ſit etiam Luna in primo juncta Veneri aut Jovi*, &c. ſaith *Guido Bonatus, pars* 3. *fol.* 48 α. When you would proclaime a (Warr ſaith he) place *Leo* upon the Aſcendent, and let the Sun be in *Taurus*, in the tenth from the Aſcendent, and poſite the Moon in the firſt houſe, joyned either to *Jupiter* or *Venus*, &c.

Hear *Haly* yet again; --- *Si* Jupiter *fuerit in Aſcendente*, &c. When *Jupiter* is poſited in the Aſcendent of ſuch a Figure, (here he is ſo, and is in Conjunction of *Luna* alſo) he portends the King or Prince, in action, to be juſt, prudent, and deſirous of the good of his Subjects. And that as he is honoured with Victory, ſo will he be a great Cheriſher and Preſerver of the Laws, and a Lover of all Acts of Clemency and Juſtice.

The Sun (ſaith the Learned *Cardan*) hath ſignification of Kings, and the Moon of Subjects. The Sun, the grand Significator of Soveraignty, Rule and Dignity, is nobly fixed in the Angle of Dignity,

ty, in the House of the benevolent Planet *Venus*, and Exaltation of the Moon, whence it is apparent, that this great Conversion and Change, will not only be for his Majesties Happy and Peaceable Reign, but the Peoples Joy and Delight.

That the Government thus founded shall remain fixed and immovable, is seen by the fixation of the Angles, the prime points of the Figure; but chiefly of the fixed position of the Sun. *Si ☉ fuerit in fixis, significat durabilitatem & firmitatem longum tempus.* (*i. e.*) If the Sun shall be posited in a fixed Sign, he portends the Government and Honour thereof to continue firm and durable a long time. But besides his being located in a fixed Sign, and the chief Angle of Heaven, he is in partile Sextile of *Mars*, the Patron of Victory and Conquest, who is posited in the eleventh House; which is an eminent Argument, and most clear Testimony, That his Majesty cannot want assistance and support (should he (which I dare be confident he never will) stand in need) even from the very best of men: (*i. e.*) from those that are most active, powerfull, and skilful in Arms. Nor should he be any manner of way less respected from those of the meaner Rank, Quality, and Degree: Is not *Luna* in Sextile of *Venus*, who is Lady or Governess of the *Medium Cœli*? Is not *Mercury* Lord of the eleventh and second Houses, in *Gemini* in the tenth, and he simply most strong in the Figure? I know some may be apt to urge a backsliding in Friends from *Mercuries* retrogradation, and the Position of *Mars* in the eleventh House; but let such know that this Retrogradation

gradation of a Planet is no Eſſential, but Accidental Debility. Nor is the Poſition of *Mars* in the eleventh Houſe the *prodromus* of any danger, he being in the Sextile of the Sun. Beſides, were it not that there was that happy Radiation between the Sun and *Mars*; yet the injury his ſingle poſition portends, is alleviated by the benign preſence of *Venus* in the ſame houſe, ſhe being in perfect Amity with the Moon: for it is a known Rule among Aſtrologers, *Quicquid ligat Mars, ſolvit Venus*: Whatſoever *Mars* by his ill influence, harms; *Venus* by her benevolent Rays, helps. Therefore neither *Mars* his Poſition in the Angle of Friendſhip, or *Mercury*'s Retrogradation, can have any evil ſignification that is not otherwiſe over-balanced.

Aſpice ad partem Fortunæ, & ad partem Nobilitatis, quæ accipitur in die a gradu Solis in gradum ipſius Exaltationis --- & projicitur ab Aſcendente. Aſpice etiam partem Regni & victoriæ, quæ accipitur in die & nocte a gradu Solis, *in gradum* Lunæ, *& projicitur a gradu Medii Cœli.* (*Id eſt*) In the Figure of the proclaiming of a King, you ſhould have regard to the Part of Fortune, and to the part of Nobility, which by day is gained by ſubſtracting the Degree of the Suns place, from the Degree of his Exaltation, and projecting it from the Aſcendent. Behold alſo the part of the Kingdom, and of Victory, which both day and night you muſt take from the Degree of the Sun, to the Degree of the Moon, and then project it from the Degree of the Mid-heaven. Then for the uſe of thoſe Parts, examining the ſame learned Author, he tells us --- *Si quando hæ partes vene-*

venerit in bonis locis & fortunatis, & cum Fortunis, significat magnam nobilitatem & honorem illi domino, &c. (*i. e.*) If when any or all of these Parts happen to be placed fortunately in the Figure, and with the Fortunes also; they portend great Nobility and Honour to that Prince then proclamed, *&c.*---- Here you see these several Princely parts are posited in the chief places of the Figure, and the part of Nobility near the body of *Venus*: besides, they are all near eminent fixed Stars, *viz.* the part of Fortune near *Cor Scorpii*, in the fourth house; and the part of Victory, *&c.* near *Cor Leonis*, in the Ascendent or first house; and the part of Nobility in *Cancer*, nearly in Conjunction of *Ras-Algense*, a splendid, shining, fixed Star in the eleventh house: therefore I pronounce the Aphorism to take full effect. It is no mean Argument of lasting honour and happiness, in which the fixed stars are so eminently concerned: For, according to *Ptolemy*, *Stellæ fixæ mirabiles & ultra rationem fœlicitates tribuunt*, *&c.* The fixed Stars do design most admirable Felicity and honour, *&c. Ptol. Cent. Aphoris.* 29.

To these particular Observations I may add this general one: The former part of *Taurus*, wherein this Comet is thought to be, from the seventeenth Degree, to the twenty seventh of ♉ the Stars are something turbulent, cloudy, but inauspicious to them who are troublesome, by reason of the *Pleiades* contained within those Degrees, and are

of

of the nature of ♂ and ☽. the middle parts of ♉ from the twenty ſeventh Degree; to the firſt of ♓ are temperately hot, and ſomewhat moiſt, by reaſon of ſome *Fixed Stars* in *Perſeus*, of the nature of ♄ and ♃ from the beginning of ♓ to the *Hyades*, and the Horn of *Taurus*: and by the approach of *Orion*, cauſeth Thunder and Lightning: the North part made temperate by *Perſeus*, the South variable, and uncertain, by reaſon of ſome Stars participating of ♂ commixed, and others of the nature of ♄ and ☽.

Thus much, Good Sir, is the ſubſtance of our apprehenſion of this Comet, in its *Nature*, *Situation*, and *Influence*, which its high time to put an end to; ſince its almoſt three a Clock in the morning, and I am juſt called up to ſee it again; only I muſt intreat your Worſhips pardon, for the miſtakes in this haſty Impertinence, which I dare not correct, ſince it is already ſo blotted, that you can hardly read it. God bleſs you and yours, and be ſure our fortune, under God, is in our own hands, ſince Virtue and Vice, our Duties and our Sins, are the only Configurations that portend Woe or Weal to the VVorld. God bleſs his Majeſty, whoſe care and prudence, with his Peoples love and prayers, have ſet him above Meteors, yea

and Stars themſelves, to fear nothing but the Star *Wormwood*, I mean that Bitterneſs, and thoſe Murmurings, that may forfeit the greateſt Bleſſings of Mankind.

From Andover, *this* 12th. *I think I may ſay* 13th. *of* December 1664. 5.

Your Worſhips, Moſt humble, and moſt obedient Servant.

FINIS.

AN

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